

Iniunctions
GIVEN BY THE
Quenes Maiestie.

Anno Domini. M D. LIX.
The fyrst yeare of the raigne of our
Soueraigne Laay Quene
Elizabeth.

Cum priuilegio Regie Maiestatis.



Injunctions geuen by the Quenes ma-
iestie, as well to the Clergye, as to the
laitie of this Realme.



The Quenes mooste royall
Maiestie, by thaduyse of her
mooste honorable counsaile, in-
tendynge thaduancement of
the true honour of almyghtye
God, the suppressyon of super-
stition, through all her hygh-
nesse Realme and dominions, and to plant true
religion, to the extirpacion of all hypocryse, en-
ormities, and abuses (as to her durtie appertei-
neth) doth minister vnto her louynge subiectes,
these godly Injunctions hereafter folowynge.
All which Injunctions, her hyghnesse wylleth
and commaundeth her sayde louyng subiectes,
obediently to receaue, and truly to obserue and
kepe, euery man in theyr offyces, degrees,
and states, as they wyl auoyde her hygh-
nesse displeasure, and the paynes of
the same hereafter ex-
pressed.

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The fyrst is, that al Deanes, Archdeacons, Parsones, vicars, and all other Ecclesiasticall persons, shall faithfully *Usurped and forraigne authorities* kepe & obserue, and as farre as in them may lye, shall cause to be obserued and kepte of other, al and singuler lawes and statutes made for the restorýng to the Crowne the aunciente iurisdiction ouer the state Ecclesiastycall, and abolyshinge of all forraigne power repugnaunt to the same. And furthermore all Ecclesiastical persons, hauinge cure of soule, shall to thuttermost of theyr wytte, knowledge, and learnyng, purely, sincerely, and without any colour or dissimulation, declare manifest, and open, foure times euery yere at the least, in their Sermons and other collations, that all vsurped and forrayne power, hauynge no establyshement nor ground by the lawe of God, is for mosse iuste causes, taken away and abolyshed. And that therfore no maner of obedyence or subiectyon within her highnesse Realmes and dominions is due vnto any such forrayne power. And that the Quenes power wythin her Realmes and dominions, is the highest power vnder God, to whom all men within the same Realmes, and dominions, by Gods lawes, owe most loyalty & obedyence, afore and aboue al other powers and potentates in earth.

And vnder this, to the entente that all superstitye, and hypocrysy, crepte into dyuers mens myndes, may banyshed away, they shall not sette forthe, or extoll the dignitie of any Images, Reliques

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liques, or miracles, but declaryng the abuse of the same, they shall teache that all goodnesse, health and grace, ought to be both asked and looked for onely of God, as of the very aucthour and geuer of the same, and of none other.

3. Item that thei the persons aboue rehearsed shall preache in theyr Churches, and euery other cure they haue, one Sermon euerye moneth of the yere at the least, wherein they shall purelye and sincerely declare the worde of God: and in the same exhort their hearers to the workes of *Fayth*, as mercie and charitie, specially prescribed & commaunded in scripture, and that workes deuysed by mans phantasies besides scripture: As wandryng of pylgrymages, setting vp of Candelz; praying vpon bedes, or such like supersticion, haue not onely no promyse of rewarde in scripture for doying of them: but contrarywise great threatninges and maledictiōs of God, for that they be thynges tending to Idolatry and superstition, which of all other offences, God almighty doth most deteste and abhorre, for that the same diminishe most hys honour and glory.

4. Item that they the personnes aboue rehearsed shall preache in theyr owne persons once in euery quarter of the yere at the least one Sermon, beyng lycenced specially therunto, as is specified hereafter, or els shall reade some homily prescribed to be vsed by the Quenes Maie-*ties* charitie euery Sondag at the leaste, vnlesse some other preacher sufficiently licensed, as hereafter chaunce

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chaunce to come to the paryshe for the same purpose of preaching.

Item that euery holy day through the yeaere when they haue no Sermon, they shall immediately after the Gospell, openly and playnely recite to theyr parishioners in the Pulpitte, the Pater noster, the Crede, and the ten commandementes in Englyshe, to thintent the people may learne the same by hearte, exhortynge all parentes and householders, to teach theyr children and seruantes the same, as they are bound by the lawe of God, and conscience to do.

Also that they shall prouyde within thre monethes next after this visitacion, at the charges of the paryshe, one boke of the whole Byble of the largest volume in Englyshe. And within one. xii. monethes next after the said visitacion, the Paraphrases of Erasmus also in Englyshe upon the Gospelles, and the same sette up in some conuenient place within the sayd Church that they haue cure of, whereas theyr Paraphyoners may most commodiously resorte vnto the same, and reade the same, out of the tyme of common seruice. The charges of the Paraphrases shalbe by the personne or proprietarie and parafyoners borne by equall portions. And they shall discourage no man from the reacyng of any parte of the Byble, eyther in Latin or Englyshe, but shall rather exhorte euery person to reade the same, with great humilitie and reverence, as the verbe lyuely woorde of God, and the specyal fode of mans soule, which

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all Chryſtſyan perſons are bounde to embrace, beleue, and followe, yf they looke to be ſaued: wherby they may the better knowe theyr duties to God, to theyr Soueraygne Ladye the Quene, and theyr neyghbour, euer gentely and charytablly exhorting them, and in her Maieſties name, ſtraightly charging and commaunding them, that in the readyng therof, no man to reaſon or contende, but quyetly to heare the reader.

7 Also the ſayde Eccleſiaſtically perſons, ſhall *Hauyng of Alehouſes by Eccleſiaſticall perſons.* in no wyſe at anye vnlawfull time, nor for any other cauſe, then for theyr honeſte neceſſities, haunt or reſort to any Tauerne or Alehouſe. And after theyr meates, they ſhall not giue theſelues to drynking or ryot, ſpendyng theyr time idelly by daye or by nyght, at dyſe, cardes, or table, ſwying, or any other vnlawfull game. But at all times as they ſhal haue leysure, they ſhal heare or reade ſome what of holy ſcripture, or ſhall occupye them ſelues wyth ſome other honeſt ſtudy or exercyſe, and that they alwayes do the thynges whiche apperteyne to honeſtye, and endeuoure to profyte the common wealth, hauinge alwayes in mynde that they ought to excell all other in puritie of lyfe, and ſhoulde be examplers to the people, to lyue well and Chryſtianly.

8 Also that they ſhall admytte no man to *Preachers not licensed.* preache within anye theyr cures, but ſuch as ſhall appeare vnto them, to be ſufficiently licensed

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censed thereunto by the Quenes Maiestye, or the Archebyschoppe of Caunterburye, or the Archebyschoppe of yorke in either their prouinces, or the Byschoppe of the Dyoces, or by the Quenes Maiesties visitours: and suche as shal be so lycenced, they shall gladly receyue, to declare the worde of God, at conuenient times, without any resistaunce or contradiction. And that no other bee suffered to preache out of hys owne cure or paryshe, than suche as shalbe lycenced, as is aboue expessed.

Also yf they do, or shall knowe anye manne ^{Letters of} wythin their paryshe, or els where, that is a letter of the worde of God to be readde in Eng^{the worde.} lysh, or sincerely preached, or of therecution of these the Quenes Maiesties Iniunctions, or a ^{Fauntours of} faunter of anye vsurped and forrayne powre, ^{the vsurped} nowe by the lawes of this Realme iustelye re^{power.} iected and taken awaye, they shall detecte, and present the same to the Quenes Maiestie, or to her counsaile, or to the Ordinarie, or to the iustice of peace next adioynynge.

Also that the Parson, Wycar, or Curatte, ¹⁰ and paryshyoners of euery paryshe within this Realme, shal in theyr Churches and Chappels, ^{A Register.} kepe one booke or Regester, wherein they shall wypte the daye and yeaere of euerye weddyng, Chyfte, ¹¹ and Burvall, made wythin the paryshe, for theyr tyme, and so euerye manne ¹² weddyng theym lykewyse, and also

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also therein shall wyte euerye persones name that shalbe so wedded, chrystened, and buried. And for the safe keepyng of the same booke, the paryshe shalbe bounde to prouyde of theyr common charges one suer coffer with twoo lockes and keyes, wherof the one to remayne with the Parson, Vicar, or Curate, and thother with the Wardens of euery paryshe Church or chappell wherin the sayde booke shalbe layde by, whiche booke they shall euery Sundaye take forth, and in the presens of the sayde Wardens or one of them, write and recorde in the same al the weddinges, chrystenynges, and buryalles made the whole weke before. And that done, to lay by the booke in the sayde coffer, as afore. And for euery tyme that the same shalbe omitted, the partie that shalbe in the faulte thereof, shall forfeit to the sayd Church, iiii. s. iiii. d. to be employed, the one halfe to the poore mennes bore of that Paryshe, the other halfe towardes the repayre of the Church.

10
Distributi-
on of the.
xl. part. Furthermore, because the gooddes of the Church, are called the gooddes of the poore, and at these dayes, nothyng is lesse sene then the poore to be sustayned with the same: All persons, Vicars, Pensionaries, Prebendaries, and other benefyced men within this Deanrye not beyng rekydente vpon theyr benefices, whiche may dispend yerely twenty pound or a litle more, whether within this Deanry, or ells where, shall dystribute hereafter amonge theyr poore parishio.

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paryshioners or other inhabitantes there, in the presence of the Churchwardens or some other honest men of the paryshe, the forty part of the fruites and reuennues of their said benefice, leaste they be worthely noted of ingrattytude, which reseruing so many partes to them selues cannot vouchsafe, to impart the fortye portion therof emonge the poore people of that parysh, that is so frutesfull and profitable vnto them.

And to thyntent that learned men may hereafter 12
after spring the more for the execution of the pre-
mysses, euery person, bycar, clearkie or beneficed *Exhibitions*
man within this Deanry, hauing perely to dis- *for scholars.*
pend in benefices and other promocyous of the church an hundreth poundes, shall gyue, iii. li. vi. s. viii. d. in exhibicion to one scoler in any of the vniuersities, and for as many. C. li. more as he may dispend, to so many scholers more shall giue like exhibicio in the vniuersitie of Oxford or Cambridge, or some gramer schole, which after they haue profyted in good learninge, maye be parteners of their patrones, Cure and charge, as well in preaching as other wise in execution of their offices, or may when neade shalbe, other wise profite the common weale, with their counsaile and wysedome.

Also that all proprietaries, persons, bicars 13
and clearkes hauing churches, chappels or man- *The first part*
sions within this deanry shall bestowe yearely *for reparations.*
hereafter vpon the same mansyons or chauncel-
les of their churches, being in decay, the fyft
part of thair benefices, tyll they be fully
B. i. repayed

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repayred and shal alwayes kepe and maintaine in good estate.

14 *Readinge of the Injunctions.* Also that the said persons vicars & Clerkes shal once every quarter of the yeare reade these Injunctions giuen vnto them, openly and deliberatly befoze al their parishioners, at one time or at two seueral times in one day, to the intent that both they may be the better admonished of their dutie, and their said parishioners the more moued to folowe the same for their parte.

15 *Paymente of Tithes.* Also forasmuche as by lawes established, euery man is bounde to pay his tithes, no man shal by colour of duetie omitted by there curates, deteine their tithes, & so requite one wrong with another, or be hys owne Judge: but shal truely pay y^e same, as he hath bene accustomed to their persons, vicars and Curates, withoute any restraunte or diminucion. And suche lacke and defaulte as they can Iustlye finde in their persons and Curates, to call for reformation therof, at their ordinaries & other superiours, who vpon complaynte and dewe proofe therof, shal reforme the same accordingly.

16 *The newe Testament and paraphasis.* Also that euerye person, vicar, Curate and Stipendary priest, beinge vnder the degree of a maister of arte, shal prouide, and haue of hys owne within three monethes after this visitacion, the newe testament both in latten and in Englishe with paraphrases vpon the same, conferryng thone with thother. And the bishops & other ordynaries by them selves or their officers

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cers in their synodes and visitacions, shall examyne the sayde ecclesiastycall personnes, howe they haue profyted in the studie of holy scripture.

Also that the byce of damnable dyspayre, 17
maye be clearely taken a waye, and that firme belepse, and stedfast hope may be surely conceyued of al their parishioners being in any danger, they shall learne and haue alwayes in a redynes, suche comfortable places & sentences of Scripture, as do set forth the mercye, benefits and goodnes of almyghtye god, towarde all penytente and beleauynge persons, that they maye at all tymes when necessitie shal require, promptly comforte their flocke with the lyuely worde of god, whyche is thonly staye of mans conscience. *Comfortable Sentences for the sick*

And to auoyde all contentyon and stryfe 18
which heretofore hath ryse among the Quenes maiesties subiectes in sundrye places of her realmes and dominions by reason of fond Curtesy, and chalengynge of places in procession: and also that they maye the more quietly heare that whiche is sayd or songe to their edyfying, they shall not from henceforth in anye paryshe Church, at any tyme vse anye procession about the Church or Church yerde, or other place, but immediatly befoze the time of communion of the Sacramente, the priestes with other of the cure, shall kneele in the myddes of the Church and syng or say playnely and distinctly
B. ii. the

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The Letanye.

the letanye which is set forth in Englyshe with all the Suffrages followinge, to thintent the people may heare and answere, and none other procession o: Letanye to be had o: bled, but the sayde Letanye in Englyshe, addyng nothinge therto but as it is now appoynted. And in Cathedralles o: Collegiat churches, the same shalbe done in suche places and in suche sorte, as our commysioners in our visitatyon shal appoint, and in the tyme of the Letanye, of the common praier, of the Sermon, and when the priest readeth the scripture to the paryshyoners, no manner of persons without a Juste & vrgent cause shal vse any walking in the church, ne shal departe out of the church, and all rynginge and knollynge of belles shalbe utterly forborne for that time, except one bel in convenient time to be rung o: knowled before the Sermon. But yet for the reteining of þ perambulation of the Circuites of paryshes, they shal ons in the yere at the time accustomed with the curate and the substancial me of the parish, walke about their paryshes as they were accustomed, & at their returne to the church make their comon praiers.

*Let hearinge
of deuine seruice.*

Perambulation of parishes. ¹⁹ Prouyded that the curate in their sayd common perambulations vled heretofore in the daies of rogations at certen convenient places shal admonyshe the people to gyue thanckes to god in the beholdinge of gods benefittes for the increase and aboundaunce of his frutes vpon the face of therth, wyth the sayenge the. 103. *Psalme. Benedic anima mea, &c.* o: such lyke, at whych tyme

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time also the same minister shall Inculke these
or such Sentences. Cursed be he whiche transla-
teth the boundes and dolles of hys neyghboure,
or such other order of prayers as shalbe hereaf-
ter appoynted.

Item all the Quenes faithfull and louing ²⁰
subiectes shall from henceforth celebrate and
keepe their hollyday, accordinge to gods holye *Spendinge all*
wyll and pleasure: that is in hearyng the word *the holy day.*
of god read & taught: in pryuate and publique
prayers: in knowledging their offences to god,
and amendement of the same, in reconcylyng
their selves charitably to their neyghbours,
where displeasure hath ben, in often tymes re-
ceauinge the communion of the very body and
bloude of Chryst, in visittynge of the poore and
Sicke, in vlyng all sobernes and godly conuer-
sation: yet notwithstandinge all persones bi-
cars and Curattes, shall teach and declare vnto
their paryshioners, that they may wyth a safe
and quiet conscience after their common praier
in the time of haruest, labour vppon the holle
and festiuall dayes, and saue that thing which
god hath sente. And yf for anye Scripulositie,
or grudge of Conscience, men should superstiti-
ously absteine from working vpon those dayes,
that then they should greuously offend and dis-
please god.

Also forasmuch as baryaunce and conten- ²¹
tion is a thinge that mosse displeaseth god, and *Open conten-*
is mosse contrary to the blessed communyn of *ders to be ree-*
the body and bloud of our Sauour Chryst, Cu- *consided openly*
rates

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rates shall in no wise admyt to the receauynge therof any of their cure or floke, which be openly knowen to liue in sinne notorouse without repentaunce, or who hath maliciously and openly contendyd with his neighbour, onles the same do fyrste charitably and openly reconcyle him selfe againe, remittynge all rancoure and mallice, whatsoeuer controuersie hath ben betwene them, and neuertheles, their iuste tytles and ryghtes, they may charitably, prosecute before such as haue aucthoritie to heare the same.

22 *Contemners
of laudable
Ceremonies.* Also that they shall instructe and teach in their cures, that no man ought obstinately and maliciously, breake and byolate the laudable Ceremonies of the Church commaunded by publique aucthoritye to be obserued.

23 *The abolish-
ment of
thynges su-
persticious.* Also that they shall take away, utterly extynct and dystroye all Shrynes, couerynge of Shrynes, all Tables, candelstykes, tryndalles, and rolles of ware, pictures, payntinges, and al other monumentes of fayned myracles, Pilgrimages, Idolatry and supersticyon, so that ther remaine no memorye of y^e same in walles, glasse, windowes, or ells where within their churches and houses, preseruing neuerthelesse or repayrynge both the walles and glase windowes. And they shall exhorte all their paryshyoners to do the like within their seuerall houses.

24 *The pulpit.* And that the Churchwardens, at the common charge of the paryshyoners in euery Church, shall prouyde a comely and honeste Pulpit to be set in a conuenient place wythin the

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the same & to be ther semely kepte, for the preaching of gods worde.

Also they shall prouyde, and haue wythin three monethes after this visitatyon, a stronge²⁵ cheste with a hole in the bypper parte thereof, to be prouyded, at the coste and charge of the paryshe, hauinge .iii. keyes, whereof one shall remaine in the custody of the person, bycar or Curate, and the other two in the custodye of the Churchwardens, or any other two honest men, to be appoynted by the paryshe from yeare to yeare, whych cheste you shall set and fasten in a most couenient place, to thentent the parishioners shoulde put into it their oblacyns and almes for their poore neighbours. And the person, vicar and Curate, shal diligently from time to tyme, and speciall ye when men make their Testamentes, cal vpon, exhorte and moue their neighbours to conferre and giue, as they maye well spare, to the sayde cheste, declarynge vnto them, wheras hertofore thei haue ben dilygent to bestowe muche substaunce otherwyle than god commaunded, vpon pardons, Pilgremages Trentalles, deckyng of ymages, offeryng of Candelles, geuyng to friers, and vppon other like blind deuotions: they ought at this time to be much more redy to helpe the pore and needy, knowyng that to releue the pore is a true worshipinge of god, required earnestly vpon paine of euerlasting dampnation, & that also, whatsoeuer is giuen for their comfort, is giue to Christ him selfe, and so is accepted of him, that he wyl mercifully rewarde the same w euerlasting life.

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*The distribu-
tion of the
Almes.*

The whiche almes and deuotion of the people, the keepers of the keies, shall at times conuenient take out of the cheste, and distribute the same in the presens of the whole parysh or sirc of them, to be truely and faythfullye deliuered to their most nedie neighbours, and yf they be prouided for, then to the reparation of highe wayes next adioyninge, or to the pooze people of suche parishes nere as shalbe thought best to the said keepers of the keies. And also the money which riseth of fraternities, guildes, and other stockes of the church (except by the quenes maiesties auctoritee it be otherwyle appoynted) shalbe put into the said cheste, & conuerted to the saide vse, and also the rentes of landes, the profit of Cat-tayle, and money geue or bequethed to obbittes and diriges, or to the finding of torches, lightes, tapers, and lampes, shalbe conuerted to the said vse, sauing that it shalbe lawfull for them to bestowe part of the sayde profittes bypon the reparation of the sayd Church, yf greate nede require, and where as the paryshe is verie pooze, and not able otherwyle to repaire the same.

26

Simony.

Also to auoyde the detestable synne of Symony, because byinge and Sellynge of benefices is execrable before god: therfore al such persons as bye any benefices, or come to them by fraude or deceite, shalbe depriued of suche benefices, and be made vnable at any tyme after, to receaue any other spirituall promotion. And such as do sel them, or by any colour do bestowe them for their owne garne and profit, shall lose their

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they: right and title of patronage, and presentment for that tyme, and the gift therof for that vacation, shall apperteyne to the Quenes Maiestie.

Also because through lacke of preachers in 27.
manye places of the Quenes Realmes and Dominions, the people continue in ignorance & blyndnesse, al persons, vicars, & Curates, shall reade in they: Churches euery Sunday, one of the Homelies which are and shalbe set forth for the same purpose by the Quenes auctorytie, in such sorte as they shalbe appoynted to do in the preface of the same. *Homelies to be read.*

Also where as manye indyscrete persons do 28
at this day, vcharitably contempne and abuse priestes and ministers of the Church, because some of them (hauing small learninge) haue of longe tyme fauoured sonde phantasies, rather than Gods trueth: yet forasmuche as they: office and functyon is appoynted of Godde: the Quenes Maiestie willeth and chargeth all her louynge subiectes, that from henceforth they shal vse them charitably & reuerently, for they: office and ministracion sake, and especially such as labour in the settinge forth of Goddes holy worde. *Contempt of ministers.*

Item although there be no prohibition by 29.
the worde of God, nor anye example of the primitive Church, but that the priestes and ministers of the Church may lawfully, for the aduoyding of fornication, haue an honest and sober wyfe, & that for the same purpose, the same

C. i.

was

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was by act of Parliament in tyme of our deare
brother king Edward the fyrst, made lawefull,
whereupon a great nombꝛe of the clergy of this
realme were then maryed, and so yet contynue,
yet because ther hath grown offence, and some
flaunder to the Church, by lacke of discrete and
sober behauioure in manye mynysters of the
Church, both in chosyng of theyꝝ wyues, and
in vndiscrete luyng with them, the remedye
wherof is necessary to be sought. It is thought
therfore very necessary, that no maner of prieste
or deacon, shall hereafter take to his wyfe anye
maner of woman wythout the aduise and al-
lowaunce fyrst had vpon good examinatyon by
the byshop of the same Diocese, and two Justy-
ces of peace of the same shyre, dwelling next to
the place where the same womā hath made her
moſte abode before her maryage, nor wythout
the good wyll of the parentes of the sayde wo-
man, yf she haue any luyng, or two of the next
of her kynsefolkes, or for lacke of knowledge of
such, of her master or mastres where she serueth.
And before he shall be contracted in any place, he
shall make a good and certen pꝛofe therof to the
mynster, or to the congregatyon assembled for
that purpose, which shall be vpon some holy day
where dyuers may be present. And yf anye shall
do other wyse: that then they shall not be per-
mitted to minister eyther the woꝛde, or the sa-
cramentes of the Church, nor shall be capable
of anye Ecclesiasticall benefyce. And for the
manner of mariages of any Bishoppes, the same
shall be

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Shalbe allowed and approued by the Metropo-
litane of the prouince, and also by suche com-
missioners as the Quenes Maiestie shal there-
vnto appoynt. And yf any master or deane, or
any head of any colledge, shall purpose to marry,
the same shall not be allowed, but by suche to
whom the visitacion of the same doth properly
belonge, who shall in anye wyse prouyde that
the same tende not to the hynderaunce of theyr
house.

Item her Maiestie beyng desyrous to haue 30.
the prelacye and cleargye of this Realme to bee Of apparell
hadde as well in outwarde reuerence, as other- of ministers.
wyse regarded for the worthynesse of theyr my-
nisteryes, and thynkyng it necessarye to haue
them knowen to the people, in all places and
assembles, bothe in the Church and wythout,
and thereby to receaue the honour and estyma-
tion due to the specyall messengers and myny-
sters of almyghtye Godde : wylleth and com-
maundeth that all Archebyschoppes and Bys-
choppes, and all other that be called or admyt-
ted to preachyng or mynistrye of the Sacra-
mentes, or that bee admytted into anye voca-
tion Ecclesiasticall, or into any societie of lear-
ning in either of the vniuersities, or els where,
shall be and weare suche semely habytes, gar-
mentes, and suche square cappes, as were
mooste comenlye and orderlye receyued in the
latter yere of the raygne of Kyng Ed-
warde the fyrte, not thereby meanyng to attri-
bute

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bute any holinesse or special worthinesse to the layde garmentes. But as saynt Paule writeth

Omnia decenter et secundum ordinem fiant. 1. Cor. 14. Cap.

31. *Herefies.* Item that no man shall wylfullye or obstynately defende or mainteyne any heresydes, errors, or falsse doctrine, contrary to the faith of Christ and his holy scripture.
32. *Charmes.* Item that no personnes shall vse charmes, sorcery, enchauntmentes, witchcraftes, southsaying, or any lyke deuелиshe deuise, nor shall resort at any time to the same for counsell or helpe.
33. *Absence fro comon prayer.* Item that no person shall, neglectyng their owne parische Church, resort to any other church in time of common prayer or preaching except it be by the occasyō of some extraordinary sermon, in some parische of the same towne.
34. *Innholders & alehouses.* Item that no Innholders or ale house keepers shall vse to sel meate or drynke in the time of common prayer, preachyng, readyng of the Homelies or Scriptures.
35. *Images in houses.* Item that no persons kepe in theyr houses any abused images, table pictures, payntinges and other monumentes of fained miracles, pilgrimages, ydolatry, or supersticion.
36. *Disturbers of Sermons or seruice.* Item that no man shall willyngly lette or disturbe the preacher in time of his Sermon, or let or discourage any curate or minister to sing or say the diuine seruice nor we lette forth, nor mocke or iest at the ministers of such seruice.
37. *Rashe & alowkers of scrip.* Item that no man shall talke or reason of the holy scriptures, rashely or contentiously.

nor

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nor maintaine any false doctrine or errour, but
shal commune of the same when occasion is ge-
uen, reuerently, humbly, & in the feare of God,
for his comfort and better vnderstandyng.

Item that no man, woman, nor chyld shal 38.
be otherwyle occupied in the tyme of the ser- *Attendauce*
uice, then in quiet attendaunce to heare, mathe *to the sera*
and vnderstande that is read, preached, and mi- *uice,*
nistred.

Item that euery Scolemaster and teacher, 39.
shall teach the grammer set forth by kyng Henry *the Gramer*
theight of noble memory, and continued in the *of kyng He*
tyme of king Edward the syrt, and none other. *ry the eyght.*

Item that no man shall take vpon hym to 40.
teache, but such as shalbe alowed by thordina- *Allowaunce*
rye, and founde mete, aswell for his learnyng & *of Scolemas*
dexteritie in teachyng, as for sober and honest *sters.*
conuersation, and also for right vnderstanding
of Gods true religion.

Item that al teachers of chyldren shal stirre 41.
and moue them to the loue and due reuerence *Duetie of*
of Gods true religion, nowe truely set forth by *Scolemas*
publyke auctoritie. *sters.*

Item that they shall accustom thei- scol- 42.
lers reuerently to learne such sentences of scrip- *Sentences of*
tures, as shalbe most expedient to enduce them *scripture for*
to all godlynesse. *scollers.*

Item forasmuche as in these latter dayes 43.
many haue ben made priestes, beyng chyldren, *Valea men*
and otherwyle vtterly vnlearned, so that they *priestess.*
could reade to say mattens and masse: The O-
dina-

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dinaryes shal not admitte any such to any cure
or spirituall function.

44. *The Cathedra-
lisme.* Item, euery Parson, Vicar, and Curate,
shall vpon euery holpe daye, and euery seconde
Sunday in the yeaere, heare and instruct all the
youth of the paryshe, for halfe an houre at the
leaste, before Eueryng prayer, in the ten com-
maundementes, the Artycles of the belyefe,
and in the Lordes prayer, and dyligentlye exa-
myne them, and teache the Catechisme, sette
forth in the booke of publike prayer.

45. *The booke of
the afflicti-
ons for reli-
gion.* Item that the ordinarie do exhibyte vnto
our vysitoures, theyr bookes, or a true coppe of
the same, conteynyng the causes why anye per-
son was imprisoned, samysed, or put to death
for releygion.

46. *Ouerseers
for seruice
on the ho-
lydayes.* Item that in euery paryshe, thre or foure
discrete men which tender Gods glory, and hys
true releygion, shalbe appoynted by the Ordi-
naryes, dyligentlye to see that all the paryshyo-
ners duely resorte to their Church vppon all
Sundayes and holpe dayes, and there to conty-
nue the whole tyme of the Godly seruice. And
all suche as shalbe founde slacke or neglygent
in resorting to the Church, hauinge no greate
nor vrgent cause of absence, they shal strayght-
ly call vpon them, and after due monityon, yf
they amende not, they shal denounce them to
the ordinarie.

47. *Inventories
of church
goods.* Item that the Churchwardens of euery pa-
ryshe shall deliuer vnto our vysitours the inue-
ntories

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torles of bestmentes, copes, and other ornamen-
tes, plate, booke, and specyallye of Brayles,
Couchers, Legendes, Processionalles, Hym-
nalles, Manuelles, Portuelles, and suche lyke
apperteynyng to theyr Church.

Item that weekly bypon Wenesdaies and 48.
Frydaies, not beyng holly daies, the curate at *Service on*
the accustomed houres of seruice, shall resort to *Wenesday*
Church, and cause warning to be geuen to the *& Fryday.*
people, by knollyng of the bell, and saye the Le-
tany and prayers.

Item because dyuers Collegiate, and also 49.
some paryshe Churches heretofore, there hath *Continu-*
ben lyuynges appoynted for the maintenaunce *ance of*
of menne and chyldren, to vse syngynge in the *syngynge in*
Church, by meanes whereof the lawdable sci- *the church.*
ence of musike hath ben had in estimation, and
preserved in knowledge: The Quenes Maie-
tie neyther meanyng in any wyse the decaye of
any thyng that myghte conuenientlye tende to
the vse and contynuaunce of the sayde science,
neyther to haue the same in anye parte so abu-
sed in the Church, that thereby the common
prayer shoulde bee the worse vnderstande of the
hearers: Wylleth and commaundeth, that fyfte
no alteration be made of such assignementes of
lyuynges, as heretofore hath been appoynted to
the vse of syngynge or musyke in the Church,
but that the same so remayne. And that there
bee a modeste and destyncte songe so bled,
in all partes of the common prayers in the
Church.

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Church: that the same maye be as playnely vnderstanded, as if it were read without singing. And yet neuertheles for the comforting of such as delyte in musicke, it maye be permitted that in the begynnyng, or in the end of common prayers, eyther at mornynge or euenynge, there maye be songe an hyrne, or suche lyke songe, to the prayse of almyghtye God, in the best sort of melodye and musicke that maye be conuenientlye deuised, hauryng respecte that the sentence of the hymne maye bee vnderstanded and perceyued.

50. *Agaynst
sclanderous
and infamous
wordes.* Item because in all alterations, & specyally in rytes and ceremonies, there happeneth discord amonges the people, and thereupon slanderous wordes and railinges, wher by charitie, the knot of all christian societie is loosed. The Quenes Maiestie beyng most desirous of all other earthly thynges, that her people shoulde lyue in charytie, both towarde God and man, and therein abounde in good woorkes: wylleth and straightly commaundeth al maner her subiectes, to forbear all bayne & contencious dysputacions in matters of Religion, and not to vse in despite or rebuke of any person, these conuictious wordes, papyll, or papistlicall hereticke, scysmaticke, or sacramentary, or any suche like wordes of reproche. But yf any maner of person, shall deserue the accusatyon of any such, that fyrste he bee charytable admonysched thereof. And yf that shall not amende hym, then

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then to denounce the offendours to the ordina-
ry, or to some higher power hauing aucthoritie
to correcte the same.

Item because there is a great abuse in the 51
printers of booke: which for couetousnes cheif- *Against heres-*
ly regard not what they print, so they may haue *tical and sedis-*
gaine, whereby ariseth great dyssorder by pub- *cious booke.*
licatyon of vnfrutefull, bayne and infamous
bookes and papers: The Quenes maiestie strait-
ly chargethe and commaundeth, that no man-
ner of person, shal print any manner of booke or
paper, of what sort, nature or in what language
soeuer it be, except the same be fyrst licenced by
her maiestie by expresse wordes in writynge, or
by. vi. of her prynces counsell, or be perused & licen-
sed by the archbishops of Cantorbury, & yorke,
the bishop of London, the chauncelours of both
vniuersities, the bishop being ordinary, and the
Archdeacon also of the place where anye such
shalbe printed, or by two of them, wherof the or-
dinary of the place to be alwaies one. And that
the names of such as shal allowe the same to be
added in the ende of euery such worke, for a testy-
mony of the allowaunce therof. And by cause
many pamphletes, playes and balettes, be of-
ten times printed, wherein regard wold be had
that nothing therein should be either heretical,
sedicious, or vnseemly for Christyan eares: Her
maiestie likewise commaundeth, that no man-
ner of person shal enterpryse to print any such,
except the same be to him lycenced by suche her
maiesties commysioners, or. iiii. of them, as be
D. i. appointed

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appointed in the citie of London to heare, and determine dyuers causes ecclesiasticall, tending to the execution of certaine statutes, made the last parliament for vniformitie of order in religion. And yf anye shall sell or vtter, any maner of bookes or papers, beyng not lycensed as is abouesaid; That the same partie shalbe punished by order of the sayde commissioners, as to the qualitie of the faulte shalbe thought mete. And touching all other bookes of matters of religion, or polycye or gouernaunce, that hathe bene printed, eyther on thisside the Seas, or on thother syde, bycause the diuersitie of the is great, and that there nedeth good consideration to be had of the particularities therof: her Maiestie referreth the prohibition, or permission thereof to thorder whiche her sayd commissioners with in the citie of London shall take, and notyf. Accordyng to the which, her maiestie straghtly commaundeth all maner her subiectes, and specially the wardens & compaigne of Stationers to be obedient.

Provyded that these orders do not extend to any prophane aucthours, and woorkes in anye language, that hath ben heretofore commonly receyued or allowed in any the vniuersities, or Scholes: but the same may be printed and bled as by good order they were accustomed.

Item, although almyghtye God, is at all
52. tymes to be honoured with all manner of reue-
Reuerence rence that maye be deuysed: yet of all other
at prayers. tymes, in tyme of common prayer the same is
most

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most to be regarded. Therefore it is to be necessarily receiued, that in tyme of the Letanye, and of all other collectes and common supplications to almyghty god, all manner of people shal deuoutly and humblye knele vpon their knees, and gyue eare therunto. And that whensoeuer the name of Iesus shalbe in anye Lesson, Sermon or other wyse in the church, pronounced: That due reuerence be made of all parsons yong and olde, with lowlynes of curley, and vncouerynge of heddes of the men kynde, as therunto doth necessarye belonge, and heretofore hath ben accustomed.

*Honor to
the name
of Iesus*

Item that all ministers and readers of publicke prayers, chapyters and homelyes, shalbe charged to reade leasurly, playnly and dytynctly, and also such as are but meane readers, shal

53
*Curates to
reade distinctly.*

peruse ouer before once or twyse the chapy-

ters and homelyes, to thintent they

maye reade to the better vnder-

standing of the people, and

the more encoragement

to godlynes.

(.)

D.ii.

**An admonition to simple men,
deceyued by malicious.**

Her Maiestie beyng informed that in certeyne places of this realme, sundry of her native subiectes, beyng called to Ecclesiasticall ministerie in the Church, be by sinister perswasion, and peruerse construction induc-
ed to fynd some scruple in the fourth of an othe which by an Act of the last parliament, is prescribed to be required of dyuers persons, for the recognition of theyr allegiaunce to her Maie-
stie, which certainly neither was ever ment, ne by any equitie of words or good sence, can be ther
of gathered: woulde that all her louynge sub-
iectes shoulde vnderstand, that nothyng was, is,
or shalbe ment or intended by the same othe, to
haue any other duetie, allegiaunce, or bonde re-
quired by the same othe, then was acknowledged to be due to the mooste noble kynges of fa-
mous memory kyng Henry the. viii. her Maie-
sties father, or kyng Edward the syxt, her Ma-
iesties brother.

And further her Maiestie forbiddeth all ma-
ner her subiectes to geue eare or credit to suche
peruerse & malicious persons, which most sini-
sterly & maliciously labour to notifie to her lo-
ving subiectes, how by the wordes of the sayde
othe, it may be collected by the kinges or Quenes
of this realme, possessours of the Crowne, may
challenge

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challenge auctoritie and power of ministrie of
diuine offices in the Church, wherein her said
subiectes be much abused by such euill disposed
persons. For certeinlye her Maiestie neither
doth, ne ever wyl challenge any other auctho-
ritie, than that was challenged and lately bled
by the sayde noble kynges of famous memorie
kyng Henry the eyght, and kyng Edward the
syxt, which is and was of auncient tyme due to
the Impervall Crowne of this realme. That is
vnder God, to haue the soueraintie & rule ouer
all maner persons borne within these her real-
mes, dominions, and countreys, of what estate
either ecclesiasticall or temporall so euer they
be, so as no other forraine power shal or ought
to haue any superioritie ouer them. And if any
person that hath conceived anye other sence of
the fourme of the sayde othe, shall accepte the
same othe with this interpretacion, sence, or
meanynge, her maiestie is well pleased to accept
euery such in that behalfe, as her good and obe-
dient subiectes, & shall acquite them of all ma-
ner penalties conteyned in the saide acte
against such as shal peremptorily,
or obstinately refuse to
take the same
othe.

For the Tables in the church.



Whereas her Maiestie vnderstandeth that in many and sundry partes of the realme, the Alters of the Churches be remoued, & tables placed for ministratiō of the holy sacrament, accordynge to the fourme of the lawe therfore prouyded, and in some other places the Alters be not yet remoued, vpon opinion conceiued of some other order therein to be taken by her Maiesties visitours. In the order whereof, sauyng for an vniformitie, there semeth no matter of great moment, so that the sacrament be duely and reuerently mynystred: yet for obseruation of one vniformitie through the hole Realme, & for the better imitation of the lawe, in that behalfe, it is ordered that no Alter be taken down but by ouersyght of the curate of the Church, and the churchwardens, or one of them at the least, wherein no riotous or disordred maner to be vsed, and that the holy table in euery Church be decently made, and set in the place where the alter stode: and there cōmonly couered as thereto belongeth, and as shalbe appoynted by the visitours, and so to stande, sauing when the cōmunion of the sacrament is to be distributed, at whiche tyme the same shalbe so placed in good sorte within the Chauncell, as wherby the minister may be more conueniently hearde of the communicantes, in his prayer and ministrati-
on,

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on, & the communicantes also, more conveniently
& in more number communicate with the sayde
minister, and after the Communion done, from
tyme to tyme the same holy table to be placed
where it stode before.

Item where also it was in the tyme of kyng
Edward the fyrst vsed to haue the sacramentall
bread of common fine bread: It is ordered for
the more reuerence to be geuē to these holy mi-
steries, being the sacramentes of the bodye and
bloud of our sauioꝝ Iesus Chryst, that the same
sacramentall bread be made and formed plaine
without any figures therevpon, of the same

*The Sacra-
mentall
bread.*

finenesse & fashion rounde, though

somewhat bigger in compasse

and thickenes, as the vsu-

all breade and wafer

heretofore named

syngynge

cakes,

which serued for the vse

of the priuate

masse.

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The forme of biddinge the prayers to
be vsed generally in this vni-
forme sorte.



Ye shall pray for Christes holy catho-
like church, that is, for the whole cō-
gregation of christen people, dysper-
sed throughtoute the whole worlde,
and specially for the church of Eng-
lande and Irelande. And herein I require you
most specially to pray for the Quenes mosse ex-
cellent maiestie our soueraigne lady Elizabeth
Quene of Englande, Fraunce and Irelande, de-
fendour of the faith, and supreme gouernour of
this realme, aswell in causes ecclesiasticall as
tempozall.

you shall also pray for the ministers of gods ho-
ly word and Sacraimentes, aswel Archbyschops
and bishoppes, as other pastures and curates.

you shall also pray for the Quenes mosse ho-
norable counsaile, and for all the nobylitie of
this realme, that al and euerye of these in their
callynge, maye serue truely and painfully, to the
glozy of god and edifiyng of his people, remem-
bringe thaccompte that they must make.

Also you shall praye for the whole commons
of this realme, that they may liue in true faith
and feare of god, in humble obedience and bro-
therly charytie one to thother.

Finally, let vs prayse god for all those whych
are departed out of this life in the faith of christ
and pray vnto god, that we maye haue grace so
to

Iniunctions.

to direct our lyues after their good exāple, that after this lyfe, we with them may be made partakers of the gloriose resurrection, in the lyfe euerlastinge.

And thys done shewe the holly dayes and fasting dayes.



In which and synguler Iniuncti-
ons, the Quenes maiestye mēy-
streth vnto her clergye, and to all
other her louyng subiectes, strait-
ly charging and commaundynge
them to obserue and kepe the same
hpon payne of depriuatyon, Sequestratyon of
fruites and benefices, Suspension, excommu-
nication and such other cohercion, as to ordina-
ries, or other hauinge ecclesiasticall Iurisdic-
tion, whom her maiestie hath appointed, or shall
apoint for the due execution of the same, shalbe
seen conuenient. Charging and commaunding
them, to see these Iniunctyons obserued and
kept of al personnes, beyng vnder their Iuris-
dictyon, as they wil answere to her maiestie for
the contrary. And her highnes pleasure is,
that euery Iustice of peace beyng requi-
red, shall assiste the ordinaries and
euery of them, for the due exe-
cution of the sayd In-
iunctions.

(. .)

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Carwood prymters to the Quenes
Maiestie.

Cum privilegio Regie Maiestatis.

Nov 18